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Biographical Notes of Ancient Korea.

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13. YU-WHA 柳花 c B. C. 40.

The mother of Chu-mong [11] who claimed to be descended from Ha-bāk, the spirit of the streams, but who for some misconduct was compelled to take human form and live amongst men. She was the wife of Hã-bu-ru [10] and died in B. C. 24.

14. A-NAM-BUL 阿蘭弗 c B. C. 40.

One of the ministers of Hã-bu-ru [10] of whom we know little beyond the fact that he induced the king to move his capital to the more fertile district of Tong Pu-yü.

15. HO-GONG 瓠公 c B. C. 37.

A Japanese who crossed the seas in a bottle gourd (Ho) from which circumstance he derived his name. He entered the service of Pak Hyük-kü-se [8] the founder of the Sil-la Dynasty. In B. C. 24 he was sent as ambassador to Ma-han to try and induce the king to become a vassal of Sil-la. The embassy failed in its object and Ho-gong barely escaped with his life. In A. D. 58 he was appointed a Minister of State in Sil-la, which position he held until the day of his death.

16. O-I 烏伊 c B. C. 37.

One of the three men who accompanied Chu-mong [11] in his flight from Pu-yü. He was sent B. C. 32, in conjunction with Pu Pun-no [25] to subdue the small State of Hain-in, an expedition which proved successful.

In A. D. 14, O-i together with Ma-ri [17] subdued the neighboring tribe of Yang-māk.

17. MA-RI 摩離 c B. C. 37.

One of the three men who accompanied Chu-mong [11] in his flight from Pu-yū. He was afterwards appointed General of the army of Ko-gu-ryū by Chu-mong and in A. D. 14, co-operated with O-i [16] in a successful expedition against the Yang-māk Tribe.

18. HYŪP-PU 峽父 c B. C. 37.

One of the three men who accompanied Chu-mong [11] in his flight from Pu-yū. In A. D. 3 he himself was compelled to flee to Nam-han in consequence of a remonstrance with T̄-mu-sin Wang [47] the third king of Ko-gu-ryū, for spending his time in hunting to the neglect of affairs of Government.

19. CHĀ-SA 再思 c B. C. 37.

One of Chu-mong's [11] adherents, who with two companions named Mu-gol (武骨) and Muk-kū (默居) joined him at a place called Mo-dun-gok, in his flight from Pu-yū to Chol-bon.

20. SONG-YANG 松讓 c B. C. 37.

A king of Pi-ru, in the north of Korea, who sought to make Chu-mong [11] of Ko-gu-ryū, his vassal on the plea that the country was not large enough to support two independent states. Chu-mong not seeing the force of this reason, war ensued and Song-yang was beaten (B. C. 36). Chu-mong however treated him generously, allowing him still to govern his own country as a vassal under the title of Marquis of Ta-mcul. Song-yang's daughter was married to Yu-ri [21] the son and successor of Chu-mong.

21. YU-RI WANG 類利王 B. C. 37—A. D. 18.

The son and successor of Chu-mong [11] the founder of the Ko-gu-ryū dynasty. Before his birth Chu-mong had been obliged to leave Pu-yū and Yu-ri grew up in ignorance of his father. To escape the ridicule of his playmates he begged his mother to tell him where his father could be found. She said that his father had gone to establish a new kingdom for himself in the south, but that before his departure, he broke his sword in two,

carrying one part with him and secreting the other. If his son could discover the secreted part and bring it to him, he would be acknowledged as his father's heir. The boy was of course successful in his search, and accompanied by Ok-ji (屋智) Ku-Ch'u (句鄒) and To-jo (都祖) traveled southward until he arrived at his father's capital, Chel-bon. Presenting the broken blade, he was immediately recognized by Chu-mong who made him Crown Prince (B. C. 19). His father dying that Autumn, Yu-ri succeeded him and had a long and eventful reign. The following year he married Song-yang's [20] daughter, who however died the year after. His marriage having taken place during the period of mourning for his father, he is severely censured by Korean historians for this breach of etiquette. After her death Yu-ri married two wives, one of whom was a native of China. The quarreling of these two women only ceased with the departure of the Chinese wife who fled to her native country. Perhaps it was to escape these domestic quarrels that Yu-ri (B. C. 9) organized an expedition against the neighboring tribe of Sün-bi, which was successful. In A. D. 9 however he was forced, by China, into an offensive and defensive alliance against the Hyung-no Tartars in the north and was compelled to march against them under the command of a Chinese General. But before he had passed the borders of Ko-go-ryū, an opportunity was taken to decapitate the General and return home. This brought upon him an invasion from China whose vassal he became. The suzerainty of China, however, was of short duration owing to the close of the Chinese Dynasty. Yu-ri died in A. D. 18 and received the posthumous title of Yu-ri Myāng-w'ang (琉璵明王). Having compelled his son to commit suicide and in a fit of anger put to death two of his faithful ministers he is regarded by historians as a most cruel Prince.

22. Tā-so 帶素

B. C. 37—A. D. 22.

The eldest son Keum-wa [12] and foster brother of Keum-wa, Tā-so succeeded to the throne of Pu-yū and one of his first acts as king was to seek by an embassy to Chu-mong to draw his country into a closer alliance

of friendship with Ko-gu-ryū. But since it was the jealousy of Tā-so that had compelled Chu-mong some thirteen years previously to leave Pu-yū it may readily be understood that he declined to receive this proposal from Tā-so. Two years later Tā-so sent Chu-mong an insulting letter demanding his vassalage and accompanying it with a threat of invasion if the demand was refused. No attention being paid either to the demand or the threat, Tā-so in A. D. 13 invaded Ko-gu-rū but was defeated and compelled to return. He was killed in A. D. 22 by Koe-yu [34] an agent of the king of Ko-gu-ryū.

23. KO ON-JO 高温祚 B. C. 34—A. D. 28.

The founder of the Pāk-che dynasty in the central part of Korea and one of the sons of Chu-mong [11] the founder of the Ko-gu-ryū dynasty. When Chu-mong first fled to Chol-bon he married one of the daughters of a native chief and from this union two sons were born, the elder of whom was called Pi-ryu [27] and the younger On-jo. When Yu-ri [21] was made Crown Prince, these two brothers, fearing that in his jealousy Yu-ri might kill them, fled towards the south with faithful attendants. They first chose the district of Ha-nam as being fertile and well fitted for a residence but Pi-ryu wanted to be near the sea, and leaving his brother he founded a separate state, called Mi-ch'u-hol. Ko On-jo called his country Pāk-che, changed his surname to Pu-yū and made Wi-ryu-sūng his capital. In B. C. 16 the Mal-gal tribe invaded Pāk-che but were defeated, not more than two out of ten of the invaders reaching home. The following year they again attacked Pāk-che and were again defeated; whereupon to avoid future attacks On-jo built palisades along the frontiers. On the destruction of these palisades in B. C. 8 by the Mal-gal, On-jo removed his capital to Han-san. Unsuccessful raids were again made upon Pāk-che in B. C. 1 and A. D. 4. On-jo conquered Ma-han in A. D. 8 and added it to his dominions. Dying in A. D. 23 he was succeeded by his eldest son Ta-ru [59].

24. EUL-EUM 乙音 B. C. 35 to A. D. 23.

A paternal relative of On-jo [23] the founder of the

Pāk-che Dynasty, who was appointed Minister of the Right in B. C. 17 and the same year led a successful expedition against the Suk-sin Tribe. He died in A. D. 23.

25. PU-BUN-NO 扶芬奴 c B. C. 32.

A General of Ko-gu-ryū who, together with O-i [16] was sent in B. C. 32 on an expedition against Hāng-in. In B. C. 9 Pu-bun-no, by a clever strategem, defeated the Tribe of Sūn-bi and added their territory to that of his royal master. As a reward for this service, the king offered him the conquered territory to be held as a fief—an offer which Pu-bun-no declined.

26. PU-WI-YŪM 扶尉饜 c B. C. 27.

A General of Ko-gu-ryū who in B. C. 27 exterminated the neighboring tribe of Chi-gu-ru.

27. PI-RYU 沸流 c B. C. 18.

The eldest son of Chu-mong [11]. For his earlier history see 23. After separating from his younger brother On-jo [23], he went to the sea-coast and founded a small state called Mi-ch'u-hol, the capital of which is now the prefectural city of In-ch'un. This settlement proving a failure he returned to his brother in Pāk-che and soon after died of grief and vexation at the failure of his projects.

28. O-GAN 烏干 c B. C. 18.

One of the attendants of On-jo [23] the founder of Pāk-che Dynasty. Together with a companion named Ma-rye (馬黎) he accompanied On-jo in his flight to Hanam from his father's court at Pu-yū.

29. T'AK-YI 託利 d B. C. 1.

A minister of Ko-gu-ryū who together with Sa-bi (斯卑) was killed by Yu-ri [21] the king in a fit of anger.

30. SO-MO 素牟 c B. C. 1.

A General of the Mal-gal Tribe, who having been defeated at Ch'il-jung-ha in a battle with the army of Pāk-che, was taken a prisoner and sent to Ma-han.

31. SŪL-JI 薛支 c A. D. 1.

An officer in charge of the sacrifices which Yu-ri [21] the king of Ko-gu-ryū offered to Heaven in A. D. 1. On his return from a journey into the district of Kuk-nǎ, he

gave such a glowing account of the place that the king was persuaded to remove his capital thither.

32. HĀ-MYŬNG 解明 d A. D. 9.

Son of Yu-ri [21] second king of Ko-gu-ryū and Crown Prince from A. D. 4 until his death. In A. D. 8 the king of the neighboring state of Whang-yong sent him a bow and arrows as a gift, which he broke to pieces in the messenger's presence. This act of rudeness to the ruler of a neighboring, friendly state so angered Yu-ri that he sent a sword to his son thereby intimating that he expected him to commit suicide. The hint was taken and he died by his own hand A. D. 9.

33. CHU-GEUN 周勤 A A. D. 16.

A General of Ma-han who made a last effort to revive that House but was defeated at U-gok-sūng by the Pak-che army. Seeing that any further attempt was hopeless he strangled himself in A. D. 16.

(To be continued.)

Koreans Abroad.

Travel abroad when done with eyes and ears open and an understanding heart is a liberal education. It has a broadening and elevating effect on the character which is of large benefit. The Koreans in Hawaii show full evidence of this. As one comes in contact with them he cannot but be impressed with the many changes visible. The Korean seems like a different man. He is self reliant and independent in character, better able to take care of himself and meet responsibility. He shows signs of having been developed on the better side of his character while the worse side has gone into an eclipse. Several things impressed the writer at this point especially of the Koreans in Hawaii.

(1) The Korean in Hawaii seems to have shaken himself away from his old native ideals and philosophy of life. Environment is an immense force in the life of every man. Here in his native land the Korean lived and

moved and had his being in a mental and moral atmosphere of the influence of which he was hardly conscious. Every sight that met his eyes spoke of the traditions of the past. His language and his life in their every expression were saturated with the civilization of bygone ages. His associations were all on the basis of old canons and standards. I some times wonder if those of us who are seeking the moral uplift of the Korean people realize the immense weight of the old and familiar life all about him in the home land which anchors the Korean to the past and almost manacles and shackles him against every attempt to rise to newer and better levels of life. As soon as the Korean arrived in America he found himself not only freed from the forces compelling him to gravitate morally as his father and his grandfather of the twenty-fifth remove had gravitated, but he also found himself in the midst of an environment which, whether he would or not, compelled him to move mentally along the line of its own projection. It has meant an increment of unmeasurable benefit to the Koreans just to be able to live for a few years in America. Industry, honesty, liberty, even handed justice, generosity and intellectual improvement rub elbows with him every day and though his views of them may be dim at first they grow clearer as time passes.

(2) The Korean in Hawaii understands the civilization of the West better than his fellow countryman in his native land. The first Korean travelers in the West were dazzled and terrified by what they saw. They came out of the solitude of Asia's evening twilight into the glare and noise and confusion of the broad noon day of the West and were mystified and alarmed, and they returned to announce that the ideals and philosophy of the West might do for European nations, but not for those of the East. As one of the early travelers put it "The civilization of the West is a great brilliant light, and Korea is the moth. If the moth ventures too near it will be drawn in, blinded, and then destroyed in the heat."

No such ideas trouble the Korean in Hawaii. He un-

derstands what equality and liberty mean. At first he had very hazy ideas of these things. It is said that one man forgetting he was in America got drunk and raised a row. When arraigned in court he declared that now being in a free land he could do as he liked and was very much mystified when the court sent him to "The Reef" to meditate for thirty days on liberty. But this man is not the type. The Hawaiian Koreans never use low language to each other. They know that in the sight of the law all are equal and a man who in Korea might be entitled to the highest consideration meeting in Hawaii a man of the lower class will address him in the highest forms of Korean speech. It would be risky for him to do otherwise. They have learned to appreciate our ideas of the individual with his rights personal, property, and civil and to value more highly their own manhood.

(3) The Korean in Hawaii has learned to recognize time and its value. In Asia time moves with leaden feet. Life is slow and therefore very long. Forty years in America is as long as a century in Asia when measured by things done and experienced. The idea of time appears to be absent from the mental make-up of the typical Asiatic. No proverb with the idea of "time is money" exists in Korean. But contact with American life has changed this. The necessity to make trains and steamers accord with schedule, the fact of "business hours" when, in order to see a man, he must call between nine and four o'clock, and especially the regulations regarding hours of labor, have all had their effect on the Korean in Hawaii. One is impressed with this as he comes in contact with him and though the transformation is slow it is sure. The Koreans are alive to the value of time especially in the matter of competition in trade and as business men they are tireless. Few have yet found their way into business, but so far the type is a good one.

(4) They have learned something of system. In the realm of practical life in Korea probably no greater lesson is needed than that. As we look out on the general aspects of things Korean order and system appear to be

absent. Houses are built without regard to any orderly arrangement. It is easy for an average crowd of Koreans to break into disorder. Military discipline is of great value in training men to handle themselves with order and do things after system, but military training has place in the lives of very few Koreans. The same may be said of most of the agencies which serve to give the modern man his training in system. In Hawaii the Korean is placed under the control of a systematic organization of his life. His hours of labor, refreshment and rest are regulated; his work is done according to plan, so much each day at a designated point. He finds himself under control which he must recognise. His remuneration is in accordance with rule and reaches him without fail on the designated days. His very privileges are so arranged that to secure the benefit of them he must observe certain rules. At first it was hard for him to adjust himself to this self-control but once he obtained a vision of its value he would not under any circumstances go back to the old life of disorganization and disorder. The writer asked many Koreans the question "How does life here in Hawaii compare with life in the homeland,—is it harder?" The universal answer was "No it is much easier than life on the farms in Korea. When at home we had to work from the first faint streaks of dawn until dark at night and yet the returns were pitifully small. Here everything is according to system. We have our daily assignments of work. They are accomplished long before sun down and we are then free to do as we like. Our work is planned out for us and working by system it becomes comparatively easy while the returns are astonishingly large."

(5) The Korean in Hawaii is learning something about sanitation. One of the first words I learned in Hawaii was 위생법, "sanitary laws." The camps or villages in which the Koreans live are built in an orderly and systematic manner and the laws governing their cleanliness are very strictly enforced. The visits of inspectors are frequent and unannounced, and severe penalties are imposed for infractions of the laws of

health. This trains the Koreans in the value of sanitary science and has created a public opinion among many of them which promises better things in the future.

(6) The Korean in Hawaii has learned the lesson of unity and harmony. They stand by each other, and both to each others faces and behind each others backs they have only words of kindness. They stand by each other in business and to this in a degree must be attributed the prosperity of those who have gone into mercantile life. It is surprising to find the great strength they show in the common enterprises which they undertake. Their leaders enjoy a popularity and receive support which is quite in contrast with the conditions in the homeland. The old sectional differences seem very insignificant to the Korean as he looks at them through the vista of 8,000 miles. In a meeting which the writer addressed on the Island of Maui the fifty Koreans present came from twelve out of the thirteen Provinces of the Korean Empire. The great unifying force is naturally the Christian Church and it is in the Korean Christian community that these things find their manifestation.

(7) The Korean in Hawaii is financially well off. The returns from his labor are large. He has enough to keep him in comfort and runs no danger of being deprived by force of his savings. Thousands of dollars have been sent back to families in Korea and if Koreans in sufficient numbers could be permitted to go to Hawaii they would immensely enrich the homeland by the funds they send back.

Korean life in Hawaii is a concrete manifestation of the possibilities contained in Korean character. Placed in favorable surroundings and afforded sympathetic and wise guidance he rapidly learns to adjust himself to the standards of modern life. He starts out in his new life abroad with the natural instincts of a gentleman. There are no more courteous people on earth than the Koreans. The cardinal virtues of their native faith are propriety and politeness, they know how to conduct themselves according to their native standards and where they sin against our standards they do it unknowingly. This shows it-

self in his life in America and the typical Korean has made a good impression abroad.

The Korean is eager to learn. My observation is that fully half of the Koreans in America are there in the hope of getting some kind of an education. As students they excell. In the public schools Korean children rank high in scholarship, both among boys and girls, and several public school teachers with whom I talked grew enthusiastic over their Korean pupils. The Koreans in the cities like Honolulu, and this is particularly true of those who have gone to San Francisco, Chicago, New York and Washington, are neat and refined in their dress and appearance. They look well in American clothes and make a very good impression. The writer had an engagement one Sunday to preach in one of our leading metropolitan churches. A Korean friend Mr. Yoon Pyeng Ku was his guest at the time and being a prominent Christian I invited him to take part of my time at the service. The impression he made, by his appearance, manner and earnest but well-chosen and very appropriate address lives to this day in the memory of that church. On other occasions it has been my privilege to have Koreans associated with me in public addresses in America and in every instance they have done splendidly. It is but their just due that this tribute should be paid to them.

The Korean abroad seeks the best. I have already alluded to their manner of life. One thing remains to be said. The Korean seeks the Christian church when abroad. In Hawaii little congregations of them are found everywhere. In the evening the sound of their hymns can be heard in most camps, for as in Korea so in America, they love to make a "joyful noise" even though they do not "sing." No Korean gods or fetishes have been carried abroad and no Korean temple looks skyward from foreign soil.

G. H. JONES.

A "Skeleton in the Closet."

To say that Kwisungi was poor gives but the faintest idea of his poverty. He was so poor that a chance to lie at night on the dirt floor of someone's kitchen, before the hole where the fire had been, was a luxury, and the food that was thrown to the dogs threatened to make him covetous. What wonder then that he sometimes took occasion by the throat, or rather by the top-knot, and put behind his back the fine distinctions between *meum* and *tuum*. This bad habit stuck to him even after he had been picked up by a country *yangban* and by his cleverness had succeeded in getting the good man, who was childless, to adopt him and make him heir to the estate. This turn in his fortunes made it no longer necessary for him to steal but he did it occasionally just for amusement and to keep his hand in, for who could tell that fortune might not again veer and leave him to his own resources.

His chagrin was keen enough when his foster-father was so inconsiderate as to beget a son of his own and complicate the situation. But, according to custom, Kwisungi was still the first son and all might have gone well had not a neighbor been so unaccountably sharp-eyed as to detect the theft of a silk coat and trace it to the young fellow's house. The old man scouted the idea but was constrained to make a search, and the finding of the garment in Kwisungi's wardrobe was the beginning of the end. The youth was driven out with contumely and his place knew him no more. As this did not occur for ten or a dozen years after the birth of the *yangban's* son and the two boys were very fond of each other, the blow fell all the heavier.

Kwisungi took up his old life again and wandered up and down the country for three years after which he found himself again in the neighborhood of his late disaster. Looking about for a likely place to ply his felonious handicraft he determined upon the house of a certain

man of wealth who lived only a few miles from his former foster-father. Creeping up to the back wall he peeped over and saw a garden with a pond and on an island in the center of the pond was a little pavilion. No one was about and here was a good chance to make a transfer of property without the use of any medium of exchange, vulgarly called money. He was about to throw himself over the wall, when he saw a young monk sneaking along behind the same obstruction and evidently looking for an easy place to scale it. Our "hero" crouched in his place and watched till the disciple of Gautama found the spot he wanted and crawled over the wall. Kwisungi peeped over and saw the monk disappear in the pavilion. He still had grace to prefer to rob a thief rather than a law abiding citizen so he waited for the reappearance of his reverence of the tonsure. Instead of this, however, a beautiful girl came tripping along from the house below and entered the pavilion. As no cry of terror followed, Kwisungi added curiosity to his cupidity and as darkness was now coming on he leaped the wall and was soon lying behind the pavilion with his ear at a crack.

The girl was saying sadly that this was the last time she could meet her lover as her father had selected a husband for her and the day of the nuptials was at hand. This threw the monk into a state bordering on frenzy. He stamped about the room calling the prospective bridegroom all sorts of bad names and vowing that he would kill him before allowing the girl to be wedded to him. The girl was half sorry and half frightened. She would have preferred to marry the monk but for many reasons this would be a difficult thing to do. She had already compromised herself by consenting to meet and talk with him. He saw his advantage and seizing the girl by the wrist he declared that before he would allow the wedding to come off he would give information of their clandestine meetings and so ruin her reputation and prevent the plan from being carried out. He demanded the name of the prospective bridegroom. When Kwisungi heard the name he came near betraying him-

self by an exclamation for the man she named was the son of his old foster-father.

In despair the girl asked what could be done to extricate her from the dilemma. The monk, after some minutes' thought, said:

"I have it. You must marry him and upon the conclusion of the ceremony come to these rooms. I will be concealed in this closet with a sharp sword and will watch my chance to leap out and kill him. You can declare that a huge, cross-eyed robber with a bristling beard broke in and killed him. Then all will turn out right for you can run away with me to the mountains, and as you will be a widow no one will think it worth while to pursue us." The girl made some faint objections to this sanguinary proposition but the monk sternly overruled her and made her consent.

Then they went their several ways and after a half hour of impatient waiting Kwisungi crawled from his hiding place and hastened away to the house of his former patron. It was late at night but he aroused the gate man and demanded to see the master. The latter was sleepy and cross and when he found who it was and heard the startling story he exclaimed:

"This is another of your rascally tricks. I don't believe a word of it," and unceremoniously kicked the young man out of the house. Fortunately the son, whose summary taking off was under discussion, overheard the conversation and secretly followed the informant, his former foster-brother. He found him much dejected but this was all changed when the bridegroom elect drew out a long string of cash and told Kwisungi to go and buy two swords and put such an edge on them that if one of them was merely laid, edge down, upon a human body the weight of the sword alone would make it cut through bone and flesh as if they were jelly.

"We'll have this frisky monk on toast," he said, or words to that effect. "The girl is all right, only she is a little too romantic and impressionable. When I show her what a coward her would-be lover is she will come

to her senses. If not, the sword still has an edge. Meet me here in five days with the swords and we will perfect our little plan."

At the appointed time they met again and Kwisungi drew out the glittering weapons. "On my wedding night" said the boy "you must conceal yourself near the door of that pavilion with one of these swords and use it as you see fit, only do not enter the room until I call you."

There was a sound of revelry by night and the bride decked out in all her regalia and her face plastered an eighth of an inch thick with white *pun* went through the long ceremony. But there was terror in her heart for she knew she was committed to a course which made her marriage a mockery. She would gladly have thrown off the mask and confessed all but her weak will was completely dominated by the monk and she had to let things take their course.

When all the feasting was over and the guests were gone the bridegroom, who was only thirteen years of age, led his bride to the pavilion, entered and shut the door. He glanced about sharply and located the closet where the monk must even now be lying in wait for his life. This closet was what the Koreans call a *tarak* namely a closet not even with the floor but elevated about five feet and entered by a small door as high up as a man's head.

After some conversation with his wife in regard to the events of the day the bridegroom sat down just beneath this door, which was fastened with a padlock on the room side in order to completely allay suspicion. The wife must unlock it before the felon could begin his work. After some minutes the husband let his head drop on his breast and pretended to be asleep. The trembling woman had to reach over him to unlock the closet door. As she was doing this the husband, seemingly in his sleep, suddenly stretched out his feet and pushed his wife's feet out from under her. She came down upon him in a heap. He looked up and asked what the trouble was. The key was still in her hand and her eyes were

staring wide with fear. He took no notice of her agitation but said:

"Oh, I see you were going to open the closet where you have doubtless placed some fruit and wine for our refreshment. Please proceed; I do feel a little hungry." The woman never moved. He urged her again to open the door, but still she stood as if frozen to the spot. He chided her for not obeying and said that if his first request was not to be obeyed it augured ill for the coming years. But still she did not move. He then feigned anger and threatened to kill her if she did not open the door. With faltering hand she inserted the key and pushed the bolt but could not find courage to open the door. The husband inserted the point of his scintillating sword and with a single motion threw it back on its hinges and at the same time called out in a loud voice:

"Come out and meet your deserts, you vile monk." As may be already surmised this valiant fellow was already "distilled to a jelly in the act of fear" and even if he had been as brave as Hector he would have had no chance against the armed boy, cramped as he was in the narrow confines of the closet. He began to whine and beg for his life. The husband glanced at his wife and saw contempt mingling with the terror in her face. She was beginning to discover what there was in her lover beneath the surface.

"Come out of that, but throw your weapons down first" the husband sternly commanded. Down clattered the wretch's sword. The young man put his foot upon it and as the face of the monk appeared, contorted with fear, he said, "Never fear, I would not stain my virgin sword with your base blood. Begone." The monk dropped to the floor and made a dash for the door. He cleared the threshold at a bound and saw life and safety before him in the darkness of the night. But he had reckoned without Kwisungi. This young man, who had heard all that had been said, flashed out from his hiding place and with a single stroke severed the monk's head from his body. He entered the pavilion wiping his weapon on the red sleeve of his coat and found the husband

talking calmly to his hysterical bride. "We three" he said "are all that know of this event. I have taught you the kind of man your admirer was and I know now that you hate the influence he had over you. Kwisungi, here, is my faithful friend and will always defend my honor and yours as he would defend his very life. Let us forget all this and begin life on equal terms." The two men placed the body of the monk in a bag and disposed of it in the woods and from that day there was no more faithful wife no more indulgent husband no more loyal henchman than could be found in this home.

An Eminent Opinion.

Bishop Warren A. Candler of the Methodist Episcopal Church (South) in the United States has lately been in Korea attending to his duties as Bishop over this portion of his church. He travelled widely and saw a great deal of the Korean people. He gathered independent opinion of the situation from all sides. He has published in the *Atlanta Journal* a letter with the heading "A Broken-hearted Nation Turning to Christ." The opening paragraph is as follows:

"Have you ever seen a broken hearted nation? If you answer negatively then I am sure you have never seen Korea.....I think I have seen, before coming to Korea, a few broken hearted men and women out of whose pitiful lives every ray of hope seemed to have faded; but never before have I seen a whole nation which seemed to be utterly dispirited. The Koreans seem to me to be without earthly hope, at least they seem to be utterly discouraged."

After relating some of the salient points of earlier Korean history he comes down to the present time and says: "The Korean Emperor is now a salaried automaton in his palace while Marquis Ito is the real ruler. The Emperor is to all intents and purposes a prisoner on his throne. Japan's century-long aspirations are gratified and Korea's last hope of independence has failed."

“The Koreans have gotten what they least desired and their case is made more galling to them by the coming into their country of the worst class of Japanese immigrants. The scalawag always follows a victorious army and Korea is now full of Japanese scalawags. The Korean regards the scalawag as the true representative of the land from which he comes, and considers the situation hopeless.”

Of the Korean people he says “I never saw a more gentle or grateful people.”

We commend to the public these words of an eminent man who came to Korea utterly unprejudiced either for or against the Japanese or the Koreans. We have not space for his whole article which is largely about the remarkable success of Christian work in Korea in which he cites cases in which the lives of notorious Korean criminals have been completely revolutionized. He has very little to say about the political situation but what little he says is so pregnant with meaning that it sums up the whole matter. He says the country is filled with Japanese of a very questionable character, men who have come here to exploit the weaknesses of the people for their own selfish gain. He says the Korean people are a broken-hearted nation seeing no hope for their political future. And why should they see no hope for the future if all the praises of the Japanese which have been sounded are true, if Marquis Ito is bent upon the elevation of the people and their education, if a helpful policy is being adopted here and the Korean people are being given justice? The trouble is that all these eulogistic phrases are either wholly untrue or are hideous exaggerations. Native industries are being discouraged. Native enterprise is being banned. Unless a Korean joins himself to a Japanese and the latter stands to make ten yen where the Korean makes one, the Korean will get no encouragement to enterprise.

A most distressing case came to our notice the other day. Not many miles from Seoul a Japanese company has gone into the grain business. They need transportation so they go into a dozen villages and say to

the Koreans "You must furnish pack-horses for us at such and such a price" (being exactly one half the rate which is current in that locality.) Four horses and their grooms are demanded each day from the Koreans in each village. Now in this particular instance there were among the Japanese connected with the company two who were professing Christians. The Koreans, many of whom are Christians, learning of this, went to the Japanese Christians and said "You are Christians and so are we. How is it that we are obliged to give our services to you at half price? This seems to be far from the sort of conduct that should obtain between members of the same faith especially if that faith is Christianity." The Japanese agreed that it was a hardship but they said that they were only two of the company and they could not stop it, and besides, if they had to pay the full price for transportation the profits would be too small to make the venture a paying one. For these reasons they declined to interfere. We hear someone say "Oh, that is just a canard, the statement of one of those 'friends' of Korea." Well, we answer as we have answered before that if any reader of this magazine will step into the office we will soon put him in the way of learning all about whether it is true or not. If it is not true, why have the people who claim to be suffering the outrage come to Seoul to ask for help to find some means of redress, and if the Japanese claim, that justice is an easy thing for the Korean to get, is true why do these Koreans need foreign help to get the case before the eyes of the authorities? However, come around and be assured that this charge is true, if you dare. If it is not true we will publish a specific apology and retraction. If it is true we will ask you to join with us in a protest to the Japanese authorities against the outrage. Now, as the circus posters say, "Come one, come all."

The Religion of the Heavenly Way.

The movement which went under the name of Tonghak and which has finally resulted in the Religion of the Heavenly Way was one of the most determined and characteristic Korean movements of modern times. For this reason, as we indicated in our last issue, we propose to give some facts about it.

The Koreans recognize six causes of war. (1) Foreign invasion, (2) clan feuds, (3) robber bands that entrench themselves among the mountains, (4) strife of political parties, (5) religious troubles, and (6) protests against official oppression.

The Tonghak trouble comes under the sixth and last of these heads. Its cause was precisely the same as that of the French Revolution, and when Choe Si-hyung, and the rest of those who tried to prevent the organization from becoming a seditious one, found that they could not stem the tide of anger against a corrupt officialdom, and Chun Pong-jun, better known as *Nok-tu* or "Small Beans," assumed control of the affairs, the question immediately came up whether all those who had formerly been Chun-do people should join the movement or only that portion of them which had sided with "Small Beans." There were thousands who deprecated the resort to arms and were anxious to see the episode closed in a peaceful manner but the ineptitude of the government decided the matter. Every where in the south the officials began haling to prison and to torture every man they could find who had ever professed allegiance to Choe Si-hyung or the Chun-do principles. It was simply a question of dying for a black sheep or a lamb and all these people who might easily have been won to the side of the government were driven into the camp of the enemy. The consequences were disastrous. As in France so in Korea, the common people began war against the gentleman class. The story of the suffering of worthy but unfortunately noble families in the south will never be

adequately described. The greater part of this occurred in Chung-chŭng and Kyung-sang provinces. It should be stated that Chung-chŭng Province is filled with noble families and the same is true to a lesser extent of Kyung-sang Province. Chul-la Province contains comparatively few of the gentry and for this reason the Tonghak while they made Chul-la their base of supplies committed far fewer excesses there than in the other provinces. Government forces were sent against them time and again only to be speedily overcome. Each of these expeditions supplied the insurgents with additional arms and ammunition, and also with assurance. These government troops treated the people of the towns through which they passed with great severity. All sorts of excesses were committed and the peacefully inclined populace was deeply indignant at being called upon to stand the brunt of what was practically a hostile invasion. Their utter uselessness added to the dissatisfaction, for if they had shown any ability to stamp out the insurrection their presence while uncomfortable would have been endured. But they never met the enemy without throwing down their arms and running.

It was only when the Japanese came in and joined the Korean forces that matters began to take on a different aspect. The Koreans to this day are full of their praises of the Japanese troops who came into the south. Their conduct was exemplary. There was no thieving, no oppression. Everywhere they went they paid for what they needed and they treated the people in the kindest possible manner. This had an instant and remarkable effect. Those who had before sided with the Tonghaks because they were driven to it, now took the other side and the insurgents, deprived of their main source of strength, quickly melted away.

The greatest damage that had been done was in the shifting of population. When the trouble grew to its highest point and thousands of would-be quiet citizens were being pointed out as former Chun-do people it was necessary for them to move to some place where they were not known. For this reason vast numbers broke

up their homes in Chung-chŭng Province and moved to Kyung-sang Province and an equal movement took place in the opposite direction. One must know the Korean intimately in order to appreciate the amount of suffering and loss entailed by this forced migration.

A volume could be written of the curious details of this movement and its temporary suppression. From these we select a few as being typical.

Chun Nok-tu or "Small Beans" recognized his inability to assume the leadership of the seditious movement and so he selected a boy of twelve years whom he called *Yi-dong* or "Wonderful Youth." He was clothed in purple and fine linen and was carried about in a chair made to represent those used only by princes. He was kept very secluded as though he were too precious a being to be looked upon by the common eye. Nok-tu himself never gave an important order without saying that it came from this mysterious being. He was carried everywhere with the Tong-hak forces and whether good fortune came or ill it was ascribed to him.

At last the Tong-hak forces were met and overcome in Po-eun district by allied Korean and Japanese forces and in the fight the boy was killed. Chun himself was captured and declared that the boy had been shot. It is barely possible that he was spirited away but it is not at all likely. Chun himself was executed.

We have said that Choe Si-hyung the leader of the genuine as distinguished from the spurious Tong-hak was opposed to the war, but when it got well under way and people had to fight or die, he attempted to get together a force but it was then too late. The Japanese had taken hold of the matter and all he could do was to flee from place to place. Wherever he went he impressed men into his ranks. If a man demurred he was threatened with death. This always caused the victim to change his mind. His station in life, his literary attainments and his wealth or poverty determined what his rank would be and each man received a certificate giving his name, position and age. Then followed the Tong-hak prayer and at the end came the signature of Choe

Si-hyung or rather his *nom-de-guerre* of *Pūp-hon Sūn-sang* or "Teacher of Legal Precepts." This with a big round seal three inches in diameter completed the document. Curiously enough almost every Tong-hak that was caught had one of these on his person. One cannot but wonder why they did not throw them away or hide them but it seems that the superstition of the people made them think that their best hope of safety lay in carrying these certificates on their persons.

After the Tong-hak movement had been put down and all the other leading men had been taken, this Choe Si-hyūng was still at large and it seemed impossible to catch him. A hundred and fifty Japanese and as many soldiers or police ransacked every imaginable retreat. He was so clever in escaping his pursuers that the Koreans clothed him with imaginary superhuman powers. They said he possessed the *Ch'uk-chi-pūp* or "Power to Wrinkle the Earth," which means the power to box-plait or shirr (or something of that kind, we confess that we are beyond our depth) the surface of the earth and, after taking a step over the "gathered" portion, smooth it out again. In this way one can make ten miles at a step. He is said to have changed his clothes twelve times every ten *li*! He must have needed to do a good deal of shirring to get anywhere. Finally the pursuers gave up in despair and for five years nothing was heard of him until one day a follower of his turned up at the police headquarters in Seoul and said he would show where the man was—for a price. The price offered was a captaincy of police. He led them to Ka-pyūng forty miles east of Seoul and there they found him working as a farmer under an assumed name. They identified him by a photograph and brought him to Seoul where he was executed by strangulation.

His son-in-law, named Yi Ch'ūng-in, was captured during the war. He was a man of great physical power and unusual intelligence. Fifty Japanese police and an equal number of Korean police together with nine special detectives surrounded the house where he was known to be in hiding. When they attacked the door, the man

leaped from his bed where he was resting after a two hundred *li* walk in twenty hours and with his wooden pillow as his only instrument struck the window such a blow that it fell out upon the men and confused them. Then with one terrible blow with his foot he kicked out the opposite side of the room and bolted. The air was filled with dust and the confusion was so great that he was lost sight of. But the cordon of men moved in and careful search was made. He was no where to be found. They would have given it up had not one of them seen a pair of socks seemingly hanging on the side of a stack of barley in the yard. Feeling of these he found that they contained a pair of feet. The man had dived head first into the stack and had concealed all but his tell-tale feet. The soldiers were careful to bind these together with rope before they drew the man out of the stack.

Another man was caught at his devotions and made no resistance. When asked, according to custom, whether he would have something to eat or a cup of wine before being shot he replied that he wished only a few moments in which to pray. This he did and having committed his soul to Heaven he went out calmly to be shot.

There was an aged monk, who in his mendicant peregrinations is said to have learned every road in Korea, had often acted as guide to Choe Si-hyŭng in his wanderings. He was not a Tong-hak but was equally guilty in the eyes of the law. When called upon to die he sat and sang the *whc-sim-gok* or "Song of the returning Soul," meaning its return to God who made it. The burden of the song is "Life comes forth like a spring of water. It grows like a tree. It goes up like smoke." Many of those who heard him sing were affected almost to tears.

Another leading Tonghak dressed as a beggar met a fortune-teller in a deep mountain valley. The fortune-teller looked in his face and said "You are a leader who have lost your soldiers." The leader vehemently denied it but was at last compelled to confess. He asked the fortune-teller when his death would come. "Today" said the latter. "But how can that be when my pursuers are eighty *li* behind me?" At that very moment a band

of pursuers broke through the bushes and arrested both men. They were going to shoot the fortune-teller as well but were at last persuaded that he was innocent and so he escaped death.

The Japanese took excessive pains to see that the Korean troops did not ill-treat the people. On the line of march the Japanese troops went first, then the Korean and finally Korean and Japanese police. Everywhere the people were exhorted to complain of non-payment for food or other things. The commander in charge was personally liable for all debts contracted by his troops. One day the leader had to pay Y2.60 because one of the soldiers had taken something. From that time on, every soldier had to pay in advance for his food.

Unless Japanese soldiers were with them the Koreans committed great excesses. One came back to Seoul with a girdle made of womens' silver rings tied together. Everywhere they forced the widows of Tonghaks to become their concubines. Some were kept, some sold and many abandoned. Everywhere they levied blackmail by threatening peaceful citizens with seizure as Tonghaks.

We find that there will not be room in this issue to discuss the Tonghak religion. We have secured the "Bible" of the Chun-do sect and will give its contents in the next issue.

Editorial Comment.

It is remarkable how perfectly people can agree on generalities and yet differ so widely when they come to put those principles into practice. The *Seoul Press* in its issue of December 26th, makes "A Plea for Poise" which is given up to an appeal to every friend of Korea to become a "truth-seeker." Get at the facts; get at the facts. This is its plea. But we submit that this REVIEW has been getting at the facts. We have advanced no theories except such as are based upon definite and demonstrable facts. We have filed facts upon facts, we have gone out

of our way to induce people to give us an opportunity to furnish them ocular evidence of the truth of our statements. In this issue we bring to the notice of the public a flagrant case of wrong committed by Japanese against Koreans and the Koreans do not know where to go to secure justice. We have invited anyone who wants to know about this fact to come and see the evidence. The trouble is that our contemporary is likely to say "Oh this is only an isolated case, you must look at the thing from a broader standpoint." The words they use are these "We must not let the things near by cloud our minds in the judgment of the whole issue." But what are the truths, the facts, which they urge us to seek out? The "whole issue" is not a fact, it is a theory, and the only facts are these "near-by" things. How did Newton discover the law of gravitation? It was by observing one of these near-by facts, namely the falling of an apple. The observation of a kettle-lid being lifted by the steam was the near-by fact which resulted in the invention of the steam-engine. We affirm that our contemporary is afraid of these near-by facts. He wants us to think of the general issue. Now what, presumably, is that general issue? We suppose he would say the ultimate elevation of the Korean people to the plane of modern enlightenment. But the meanest intelligence will acknowledge that this elevation must be a process and this process is made up of the aggregate of these near-by facts. What we want to know is whether these facts warrant the hope that the "general issue" will be what the Japanese forecast. So far then from blinding us to the general issue, these facts, which our contemporary holds so lightly, are the only things that can give any clue to that issue. The whole world agrees that Japan's success in the late war was due to a genius for detail. It was the other side that neglected the detail and talked only of the general issue.

The *Seoul Press* tells us that a Japanese official recently said "we have not had experience before in the line of developing other nations and we are not quite sure what is the best course to follow many times, but I think we

must decide what we think is the right course and go ahead on that line." The initial assumption in this frank statement is that Japan has some business to attempt the development of other nations. This is one of the generalities which the Japanese people have jumped at without a full examination of the "near-by" facts. The great majority of the American people would be very glad if the duty of handling the people of the Philippines had not been imposed upon us. Those people were not a nation in the sense that the Koreans are a nation. There were many languages, many races involved. The possibility of their forming a government in any way approaching the efficiency even of the Korean government was so remote that we had to take them in hand and attempt to evolve a homogeneous nation. Our main instruments are education and the establishment of equal justice for all. We are willing to submit the question as to whether Japan has used these instruments in Korea to a close examination of the facts, the near-by facts. The Americans are not at all enthusiastic over the job of handling the Philippine peoples. It is an irksome duty but a duty that will be lived up to on the basis already founded namely education and justice. With such a foundation the errors and infelicities of the regime will be but incidental, for history, all the "near-by" facts of the past, have proved beyond a doubt that justice and education will do the work in spite of difficulties. But what foundation do we find for Japan's work in Korea. Here the first thing needed was justice, justice against the nationals of the very power that was framing such altruistic "general issues." And the one crying need today is justice against those same people. Not a day passes but some new phase of extortion and bitter wrong is brought to light. The instruments used by the United States in the Philippines are the very ones that Japan has treated as entirely secondary in Korea. The Japanese official said "we must decide on what we think is the right course and go ahead on that line" and the *Scout Press* adds "There stands the truth secker, the statesman." But the official said nothing about seeking after

the facts. He did not say that Japan should study the situation with distinct reference to the elevation of the Korean people to a plane of enlightenment. He did not say that in pursuing a course determined upon in the dark the essential instruments of civilization should be wielded, be the consequences what they may.

We take a second place to none in the desire and determination to look all the facts in the face and to found our judgments upon a basis that cannot be overthrown, but the arguments put forth by our contemporaries are not convincing. He says "things have got to move, to change" and that "we must not think that because of the shocks that follow the train is off the track." We would remind him that all change is not necessarily good and that trains do often get off the track. He is a queer engineer that will put on steam and try to push ahead when the engine has jumped the rails but the "near-by" facts in Korea indicate that this is precisely what the Japanese are doing. He says that "seemingly wild meteors have an orbit too and finally come round into the general harmony" but is he unaware that for every meteor that has a definite orbit ten million burst into a shower of sparks and are lost to the firmament.

He quotes the Hebrew prophet who told the Israelites that they must go into seventy years bondage to another nation. But he did not quote the promise of Jehovah that they should come back again and be a free people once more.

After saying that he takes all the defenders of the truth in the Far East to be sincere he says "Five sen to some men if placed before their eyes close enough will shut out all the world beside" and "The thwarting of one's cherished plans will make some men think the whole world has run up against its doom." His idea of sincerity therefore seems to be mere consistency in the effort to gain one's own ends, for how else can a man be said to be sincere with a five sen piece hiding everything else.

He makes several exhortations among which are:

(1) Let us come to the common plane of acknowledged truth-seekers.

(2) Let us recognize our liability to error.

(3) Let us recognize that others besides ourselves have the welfare of their fellowmen at heart.

(4) Let us remember it is with facts we have to deal, hard facts.

(5) Let us get into the world's trend.

Nothing could be better than all this but we wait to see our contemporary take up and handle some of the hard facts of which he speaks and lead in the search after truth. We have set forth a mass of facts some of which are on the tapis at the present moment. Let us come down to the hard facts. We would add one exhortation for the benefit of the *Seoul Press*. Besides having the welfare of our fellowmen "at heart" let us have it *in hand* and do something for them. Will the *Seoul Press* help us to bring cases of wrong and oppression to the notice of the authorities and secure redress? Let it begin by investigating the truth of the charge we make in this issue that a Japanese company in the country is forcing Koreans to give their labor and that of their animals at half price. If he will do this in a single instance we will enter heart and soul with him into the work of truth hunting and it will be a pity if we do not make things move.

We are surprised and delighted at the frankness of the statements made by the *Seoul Press* in its issue of December 29. The world has been treated during the last two years to the pretty fallacy that Japan is working for the betterment of Korea, that there is an altruistic side to the proposition and that Korea desired the intervention of Japan for this purpose. Now the *Seoul Press* knows better and is not afraid to say so. Its words are these; "The Japanese are the reforming power, leaven and ferment. Set here in Korea *at their own wish, in their own interests* and with the full consent of some of the foremost powers of the world." The italics are ours.

Nothing could be clearer or less equivocal than this statement. It is the unvarnished truth. We are ready to congratulate our contemporary on the courage of his convictions, for it must take some courage to come out

with a definite and categorical statement which belies the whole press propoganda of the Japanese, which entirely neutralizes the optimistic statements made by Maquis Ito himself in a recent interview.

In the long run, nothing could be better for Japan than this frank statement of the truth. The facts are sure to come out sooner or later and a suppressed fact is one of the most dangerous things. It is like a suppressed disease which is most dangerous to the patient? The *Seoul Press* has now cleared the way for a full account of the Japanese treatment of Korea, has brushed aside all the cobwebs and afforded a straight and unobstructed path to the truth.

One or two questions arise in this connection. Did these "foremost powers of the world" know, when they gave their consent, that Japan was coming here at her own wish and in her own interest or were they told that Korea desired it and that the Emperor acquiesced. We do not wish to frighten the *Seoul Press* but it is evident that some of these leading powers might ask why it is, if Japan came here merely in her own interest, that they (the leading powers) were hoodwinked by the bland statement that it was for the helping of Korea and at her wish that Japan came.

And one other thing; what right had any power, even a "leading" one to consent to the seizure of Korea. Two men come into my house and one of them says to the other "Help yourself to this bric-a-brac and other furnishings. Come here and take possession if you wish, and make this place more habitable." If I object to this arrangement I am told that it has received the consent of a leading citizen of the town and is therefore all right!

News Calendar.

In November the government brought from the Osaka Mint twenty sen silver pieces to the amount of Y40,000, ten sen pieces Y50,828, and one sen/copper pieces Y5,000.

An estimate of the damage caused by the establishment of the so-called "Imperial Pasture" near Pyeng-yang shows that it includes six large villages and fifty-three small ones. The houses to be demolished are 3,320. The graves to be removed are 98,458. The trees to be cut down are 28,354. Of fields there are 2,616 *kyul* (each paying Y10 in taxes).

Marquis Ito made a contribution of two hundred yen toward the building of the Chun-do Kyo edifice which is to be erected outside the South Gate.

It is said that a gang of clever Japanese thieves has come to Korea and their chief instrument is hypnotism. Even some high Japanese officials have given out a warning that Koreans be careful in taking money to and from the bank not to get entangled in one of these nets.

In Whang-ju a number of Japanese came among the people and said "we will pay your price for your land and then you can till it as before, giving us two *toe* of grain from each man load of unthreshed grain. This looked like a good proposition and the Koreans sold out to the Japanese but the crop happened to be light and they found that it was very difficult to give two measures for each man-load. So many of the Koreans have run away. As long as they got a fair price for their land we do not see what they have to complain of. The Japanese seem to have acted squarely. The Koreans made a mistake in not stipulating to give a certain percentage of the crop rather than a definite amount.

The Japanese have built a large Buddhist Monastery at Yong-san on the river. It is called the Sū-pon-wūn Monastery or The Western Search-for-the-first-cause Monastery.

The Japanese have been buying rice in enormous quantities in the southern provinces. Some of it is exported and some is held for a rise in the Spring.

The prefect of Taiku has sold to the Japanese the city wall and it is being demolished. The authorities in Seoul are displeased with this but as the prefect is in the sleeve of the Japanese the Home Office does not feel able to interfere. That wall is about seven hundred years old and its destruction is a cause of poignant regret to the Koreans but the Japanese want it and that settles the matter. We do not know how much they pay nor who gets the money.

Christmas and New Year festivities in Seoul were unusually brilliant this winter. The New Year's eve reception given by Mr. and Mrs. Collbran was a great success. The decorations were elaborate and beautiful and the guests voted it *the* success of the season.

One element of value in the daily press of Seoul is the fact that its ridicule of the disgraceful "theater" in Seoul has shamed the public out of attending it and the concern is losing money. It is to be hoped that it will be definitely closed.

We have received a pamphlet entitled "Extract from the Transactions of the Asiatic Society of Japan; the study of Korean from the Standpoint of the Student of Japanese."

The article was written by Arthur Hyde Lay, Esq., H. B. M's Consul at Chemulpo. It is a short but scholarly presentation of the similarities between the Korean and Japanese languages. Many parallel columns of Korean and Japanese words and phrases are well fitted to illustrate this valuable article.

Of course such a work is sure to raise questions. One of these is in regard to the statement made here that nouns are indeclinable. Whether this statement is correct or not depends upon what we mean by declension. It will be readily granted that a Latin noun is declinable. The word *regis* means "of the king," the ending *is* being that of the genitive singular. This syllable *is* is inseparable and means nothing at all by itself and cannot be used alone. Is not this precisely what we can say of the Korean ending *eui* or of the Japanese *no*? Each of these is an inseparable suffix denoting possession. The same can be said of several other Korean endings, namely *ka*, *i*, *eul*, *lo*, or *ro*, *eun* or *neun*, *a*, *e*, *e'su* etc., and in Japanese the endings *wa*, *wo*, *ro*, etc.

Mr. Lay's very lucid and succinct statement of the similarities between Korean and Japanese closes with a short list of words in the two languages which show similarity. As there are only twenty of these we have not enough to form a definite opinion. In most of these cases the similarity is sufficiently evident but in the case of the Japanese *natsu* and the Korean *yureum* each of which mean Summer it will be hard to trace a real resemblance because the root of the Korean word is *yl* in which the *l* is characteristic. For so short a list, however, Mr. Lay has brought out a strong point of similarity and while not thoroughly convincing as to the glossarial affinity of the two languages is at least very suggestive and will, we hope, stir up interest in a subject for which the scholarship of the Far East has heretofore shown an unaccountable apathy. This article forms an entering wedge which we hope will be hammered home until we split the subject wide open and get at the ultimate facts. We know of no one better fitted to take the lead in this interesting field of research than Mr. Lay.

Rev. S. F. Moore, for thirteen years a faithful and devoted member of the Presbyterian Mission in Korea, passed away on December 21st. In this sad event the Korean people lost one of their most sympathetic and devoted friends, the foreign community lost a most unselfish worker and companion and his family lost an exemplary husband and father. He wore himself out in his service for others. No foreigner in Korea was more eager for the spiritual welfare of the Koreans but his good will did not end here. He was filled with righteous indignation at the numberless cases of cruel oppression which came within his notice. Many and many a time did he appeal to us for help to secure redress for some Korean that had been cheated out of his property by the citizens of a neighboring power. We join with his wide circle of friends in expressing our sympathy to his wife and family.

The news of the death of Mr. Haywood, lately Consul General of the United States to Korea, came as a shock to the foreign community here although it had been known that he was in a precarious condition when he left Korea. He was not here long enough for many to become well acquainted, but all who saw him were impressed with his genial nature and his evident desire to carry out his arduous duties faithfully and without prejudice. We all feel a personal loss in his untimely death and wish we might have had opportunity to know him better. We extend our hearty sympathy to Mrs. Haywood and to her children in this great loss.

A silk store at Chong-no burned about the middle of December and one man was burned to death. The Emperor gave money to repair the shop and to cover the funeral expenses of the deceased.

A Korean, during the late war, shipped Y37 000 of fish from Wonsan in two Japanese boats. The Russians entered the harbor and sunk both boats. The Korean claims the company is responsible for the loss. The latter say that as the Russians have not paid them they cannot pay! The Korean claims that Japanese who lost in identically the same way have been compensated and he demands similar treatment. If he expects to be treated as fairly as Japanese are we fear he will receive a rude shock. We must remember that he is a citizen of a country without rights, and make the best of it.

Mr. Megata arranged that all officials who attended their offices every business day last year should receive a bonus of one month's salary. If they were absent one day they got four fifths; if absent ten days one half; if absent twenty days, three tenths, and if more than twenty days they got nothing.

It seems that after withdrawing permission to Koreans to build a railroad from Chun-ju to a point on the Seoul-Fusan Railway, the consent has again been given and work has begun. Something over a mile of embankment has been made but it is now said that the company is embarrassed by lack of funds though they have enough to complete much of the road bed.

It is affirmed that Yi Hak-kyun *et al* in Shanghai secured by means of a genuine or forged letter of the Emperor some Y2,000,000 from the French authorities there. The latter have now handed in their bill through the Japanese Government. The matter needs careful scrutiny and the money should not be paid unless the bill is proved beyond doubt to be based upon facts.

The Japanese are pouring policemen into Korea. The latest installment is 218 men. This seems to be demanded by the rapid spread of brigandage, but we would suggest the old adage that an ounce of prevention is worth a pound of cure.

The Koreans have discovered a new and promising deposit of crystal about 100 *li* from Fusan and preparations are being made to exploit it.

On the seventeenth of November the Il-chin Club held a great ceremony in honor of the anniversary of the death of Korean independence. Many officials both Korean and Japanese were invited. The latter attended in good numbers but of Korean officials only one was there and he was the vice-manager of the unsavory institution called a "theater" near the gate of the Mulberry Palace. Where the carcass is there will the eagles be gathered together.

A few days later at the opening of a new school near the river an Il-chin member was invited to come and speak. When the other guests saw him they were much offended and refused even to ride in the boat from Mapo to Su-gang where the school was. They said he was one of the men who had made merry over the tragedy of a year before.

On that same anniversary the Japanese adviser of the Cha-gang society made a speech at their meeting place near Chong-no in which he said that it was a day of great sorrow and chagrin to the Korean people and that the Cha-gang society could do much to do away with Korea's reproach. Many of the listeners remarked that there must be some radical difference between the Il chin and Cha-gang societies since one was rejoicing and the other mourning.

As a matter of record we note that it was on November 21st. Marquis Ito left Korea for Japan. All sorts of rumors have been afloat as to his probable return. As yet there is no evidence upon which to found a definite opinion one way or another.

The latest estimate of the population of Seoul within the wall puts the number at 196,417 souls, living in 43,414 houses.

The thirst for information among the Japanese is very great. Their emissaries have canvassed the whole of Seoul securing the name, occupation, etc., of every householder, the name of every woman on the place and the name of the father of each daughter-in-law. We wonder if some one is getting up a volume on "Who's Who in Korea."

The question of the return to office of the Japanese tool, Ye Keuntak, is causing caustic criticism from the more independent papers in Seoul. Some of them say that to put him in power again will be to debauch the government service still further and they affirm that every day he is in office will see some evil act. All of which seems axiomatic considering his past career.

The Han-sung Bank was loaned ¥300,000 without interest by the Finance Department but found it impossible to use more than ¥150,000 under safe conditions and so the remaining ¥150,000 were sent back to the Finance Department.

The cotton guild in Seoul has made an arrangement with a leading cotton manufacturing company in Japan and is trying to establish a sort of monopoly of the trade in Korea.

Prince Yung-chin who is now ten years old began regular work in the Nobles' School in December.

Min Chong sick, the erstwhile leader of the Volunteers was arrested in Chōng san and was brought up to Seoul late in November and up to the end of the year his case was not decided. He refuses to confess that he has committed any offence and holds to his opinion that his attitude has all along been the correct and patriotic one. This gives thoughtful people something to think about. Some see in him a striking likeness to John Brown of Harper's Ferry fame.

Ye Chi-yong went on November 28th on a special mission to Tokyo to request that Marquis Ito return to Seoul. He was accompanied by his wife and they were the recipients of exceptional honors in Japan.

The Home Department estimates the population of Korea to be 5,014,731 living in 1,186,833 houses. Why such an absurdly small number is given is difficult to say. Perhaps they wish it to appear that Korea is thinly populated. The population of Korea is undoubtedly more than twice this number. Children under ten years of age and servants are never counted.

Irregularities have been discovered in the matter of granting mining rights in Korea. Foreign firms have been studiously blocked in their attempts to get concessions but scores have been granted to Japanese, in many cases to men without enough capital to do the work in a proper way. Some whose applications have been rejected changed their names and applied again.

A child was born in Yong-in with the lower part of its body like a snake. It was learned that, some months before, the mother awoke in the night and found a large snake crawling over her body. She was terribly frightened but managed to kill the reptile, which she burned.

A great fire in Hyūn pung resulted in the death of a little girl, the severe burning of two old women and the loss of thirty houses and 500 bags of grain.

About the time Marquis Ito returned to Japan he informed the Emperor and Crown Prince that a yellow Imperial car had been provided and that if they wished to take a trip to Fusan it could be done in safety and comfort. The invitation was declined.

It will be impossible to give in detail the work of bandits during the past month. Seldom in the history of the country have they been more numerous. The reasons for this are important, and the responsibility should be placed where it belongs, upon the utter incapacity of the present administration. History proves conclusively that in Korea such outbursts of lawlessness invariably accompany an inefficient administration.

Nam Kung-ük, well known to many foreigners in Seoul, has been for some time prefect of Yang-yang near the eastern coast directly east of Seoul. It is a wild and sparsely inhabited district but under his able management one of the largest and best schools in the country has been established there. It forms a bright spot in a dark picture.

The government contemplates the establishment of a brick yard near Mapo. This is not only for public buildings but for general sale. It would seem that the Japanese are trying to make the Korean Government imitate in a small way the policy of the Japanese Government in undertaking various industries. It remains to be seen whether this undertaking will permit of competition or whether this will be crushed. One cannot but wonder how the government can spare energy to go into business when the country is overrun with bandits.

Twenty-five Koreans will graduate from Japanese Middle Schools in 1907 and the question of sending them to universities is now under discussion. Many students sent to Japan by the Il-chin Society are stranded there and are without funds; they are trying to get money to return to Korea.

At the suggestion of the Navy Department in Japan the Resident General has secured from the Korean Government decorations for various Japanese naval men who helped to suppress the pirates on the west coast.

The rule that only sixty passes a day should be issued for entrance to the inner palace has been overstepped and so more stringent rules have been promulgated. The attendants, etc., were reduced one half in number.

Among all the private schools many of which have been established in the country districts sixty three are said to be successful. We do not know on what basis this is estimated, there are so many kinds of success, but at any rate the Koreans seem desperately determined to get an education.

It has long been known that the Privy Council is a sort of Valhalla to which good but inconvenient officials were relegated. An attempt is being made to change this and the recent appointment of Han Kyusul, Yun Chi-ho and Yu Pyŕng-hyŕn to that body seems to be a confirmation of this rumor.

With the Japanese employees of the government running about on all sort of trips through the country it comes as a sort of joke that when the Minister of Finance proposed to travel through the south to investigate conditions there he received the rebuff from the head of the Tax Collection Bureau that it would only be a waste of money.

Chi Suk-yung, president of the medical school, is an authority on the native alphabet and an enthusiast for its use. He has written the Minister of Education urging that its use be made more general in the schools of the country and that every textbook written with Chinese characters should have the Korean alongside.

It is said that the Japanese contemplate the establishment of a great central bank which shall take the place of the Dai Ichi Ginko. It does not yet appear what will become of the present bank notes but it is quite sure that some satisfactory arrangement will be made respecting them.

Owing to some sort of blight or other disease the growth of ginseng has been rendered difficult and the constant pressure of the Imperial treasury to lower the cost of production have resulted in discouragement on the part of the ginseng farmers and they are about ready to give up the work. It is hard to see an industry in which Korea really excelled being driven to the wall by government interference.

Pak Che sun has been appointed by the government the chief of a board of editors to bring the great Korean encyclopaedia called the *Muu-hon Pi-go* down to date. At present it ends with a date one century ago. This Encyclopaedia is the one whose table of contents we gave in this magazine a few months ago.

December first was the birthday of Lady Om and fitting festivities marked the anniversary.

A law has been promulgated requiring civil officials to wear a distinctive uniform.

A tidal wave at Kunsan on about December 2nd swept away a number of houses and a large amount of grain. No one was killed.

A company has been formed for handling the garbage of Seoul. Hercules is not a member.

On December 21st, the weather was exceeding cold and an aged Korean living near the Water Gauge Bridge was frozen to death.

Cho Pyung ho has been appointed Prime Minister and will have charge of the wedding of the Crown Prince.

Mr. Sŭng Nak-yŭng who has been appointed prefect of P'ung-ch'un made a record as a reporter and writer. He reported for the *Whang-sung* daily from its third to its 2366th issue without missing a day for any cause whatever.

An Educational Society composed of Pyen-an and Whau-hai men has been formed in Seoul with a membership of several hundred and a constituency of 1772 students in those provinces.

The Commission-merchant's guild in Seoul has established a Mercantile School teaching all subjects proper to such a course, among them history, geography, political economy, law, book keeping, arithmetic, Japanese and English languages etc., etc.

The Residency General has estimated the railway expenditure for 1907 at Y10,160,000. This includes repairs of the Seoul-Wiju and Seoul-Fusan Railways and the new road to Wonsan as far as Masan.

Further trouble has broken out in the country on account of the *ajuns* who say that with most of their work taken out of their hands they cannot live on Y4 a month and refuse to work at all. This adds confusion to the situation for without their help the new tax collectors will be quite unable to get things properly in hand.

The lady decided upon as the wife of the Crown Prince is a granddaughter of Yun Yong-sun and daughter of Yun T'ak-yŭng. She is fourteen years of age.

The Il-chin people in the south are acting the part of robbers, extorting money from people everywhere and acting in a wholly illegal manner. Their boldness is due to their dependence upon the Japanese and the consequent timidity of the people.

It gives us great pleasure to state that Mr. D. W. Deshler is to make his home in Seoul, his interest in the gold mines in Chik-sau, forty miles south of Seoul, requiring his presence in this vicinity.

The growing use of opium by Koreans is one of the saddest phases of their present condition. And what is worse, the Japanese authorities make no attempt whatever to put down the evil. The latest and most startling case is that of Kim Chung-han the son of one of the most prominent Korean statesmen. He is only twenty-six or twenty-seven years old but he has become addicted to the use of the opium pipe. Finding it difficult to get the money needed for this indulgence he began selling off his wife's jewelry. For a time she endured this disgrace but at last she began to demur. One day during an unusually heated discussion over this method of disposing of her personal effects the man drew out a pocket knife and stabbed her in the throat. Fortunately the wound did not prove fatal but it was a hideous exposition of what the drug can do for a man. We suggest that the would-be civilizers of Korea bend their energies to the task of rooting out this business and it would be well to begin with their own nationals who are selling morphine here in large quantities.

The native edition of the Daily News says that a fire in Kunsan in the Japanese quarter destroyed several houses and that six Japanese lost their lives.

The worst earthquake of recent years in Korea occurred in Kunsan on the 24th of December. It lasted two minutes. No property was destroyed. Fortunately for Korea the earthquakes here are very mild compared with those in Japan.

The brother of Yi Ha-yŭng was the governor of Kang-wun Province. He died recently and his widow tried to make trouble for the concubine by necromantic arts. The brother, Yi Ha-yŭng who is Minister of Law in Seoul drove away the widow and is being severely censured for taking such drastic action on a piece of woman's foolishness. Even his son seventeen years old says his father has done very badly. This is a curious commentary on the qualifications of the man to hold such a high position and one where the judicial quality is most needed.

The son of Yi Chi-yong, the Home Minister, went to Japan to study but some of the students there said that they would not study with the son of the man who had sold their country to the Japanese. Others said that if a dying tree puts forth leaves and fruit, that fruit should not be thrown away. So he stayed there to study.

Later information indicates that the government has put the matter of brick-making into the hands of Japanese experts and has put down Y200,000 as a starter. That ought to make quite a bunch of bricks.

Some agents of the Household Department went down to Pong-san to collect revenues from Imperial property there but certain members of the Il-chin society made trouble and demanded that their payments should be remitted or lessened. The discussion waxed hot but at last a woman of the place who is of such exceptional quality that she has much to say in the management of town affairs came in and gave the Il-chin people a good talking to and told them that as a society their business was to uphold the government and help it: not to oppose it and refuse to pay their just taxes. Her words were so convincingly true and to the mark that the Il chin people were condemned and sneaked away to hide their shame.

A band of robbers attacked a Japanese house at Chul-po and took away Y700. The gendarmes and police come from Mok-po and demanded that the people of the village make up the lost sum. They plead to be let off and at last the Japanese consented to let them off that time but forced them to give a written promise that they would pay any sums that should hereafter be stolen from Japanese there! This is one way to handle a robber-ridden country.

During the month of January there will be no issue of the *Seoul Press*. The proprietor is making preparation for a new plant and the paper will be issued again or February first.

The thermometer of the Il-chin Club goes up and down according as the Japanese blow hot or cold. The departure of the discredited chief of gendarmes named Koyama was a northwest blizzard and the temperature went down below zero. The leader of the Il-chin crowd got so cold with chagrin that he shut himself up in his house and said it was too cold to open the door to visitors.

At certain large provincial towns the Koreans have selected good sites for schools but the Japanese preempt them for their own residences.

Near the Yalu River there is a great grass plain belonging to the Household Department and from which it receives an annual revenue. Many Chinese cross the river and cut the grass claiming that it is theirs. To stop this imposition the government communicated with General Ma in Manchuria.

A school has been started in the river town of Tuk-sum under the auspices of Christian Koreans in Seoul.

Mr. Kim Yun-jung the Mayor of Chemulpo has commanded that no more long pipes be smoked on the street in that thriving town.

On the anniversary of the suicide of Gen. Min Yung-whan a common school in Song-do held commemorative exercises. One of the students had a sister who asked him why he went so early and he told her it was because of Gen. Min. When he got back he asked her for some food but she said "If you really feel bad about Gen. Min you would not be hungry." For this saying she was highly praised by the people and the boy was much ashamed.

A curious corroboration of the charges against the Japanese regime comes from a Japanese gentleman of good education who, deeply moved at the injuries being inflicted upon the Korean people, came to Seoul to start a bureau of information regarding the matter. He was forbidden by the Residency General to carry on this work, and as a consequence he attempted to commit *harakiri*. After stabbing himself in the abdomen he was urged by a friend to go to the hospital but he resolutely refused. We do not commend his act. It was a foolish one, but the whole incident forms food for serious thought.

A Japanese policeman annoyed the Russian Consul-General by following him about with a darklantern. The Consul-General had the fellow seized and sent to the Japanese police bureau. It would be well if the Japanese would use a little tact in their methods of espionage, and not make it quite so obvious.

The Buddhist monks throughout the country seem to have felt the new impulse toward education and they have been establishing schools at several monasteries. This may be taken as a good sign especially since the curriculum in each case is a liberal one and includes many of the useful branches of knowledge.

Koreans complain that other Koreans who hold mortgages on their property and are unable to collect, sell the mortgages to Japanese who have behind them power to foreclose. Sometime the Korean may learn that a mortgage is a contract which must be lived up to. The sooner they learn it the better.

The latest advices show that the Il-chin society is rapidly disintegrating both in Seoul and in the country. What did they expect after the Japanese had used them and could find no further employment for them?

As this is the final issue of this magazine for the year 1906 we thank the public for their generous patronage and trust that the coming year may bring both them and ourselves added success. We have received assurances of valuable aid from outside in the shape of contributions and we feel sure that the magazine will be more representative in character and more interesting to the general public than it has been in the past. We propose to take up some new lines of research and we would bespeak the co-operation of those who are studying this people. We wish all our readers a Happy New Year.

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